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in, I think, much better; and Demosthenes is cleared from very questionable conduct and Thucydides from an obscure parenthesis.

32, 3 τῶν χωρίων τὰ μετεωρότατα λαβόντες. Cobet shows that καταλαβόντες is required by the sense, and the superlative μετεωρότατα does not occur anywhere else, and indeed is not wanted here. Read then τὰ μετέωρα καταλαβόντες.

36, 3 καὶ οἱ Λακεδαιμόνιοι βαλλόμενοι τε ἀμφοτέρωθεν ἤδη καὶ γιγνόμενοι ἐν τῷ αὐτῷ ξυμπτόματι, ὥς μικρὸν μεγάλῳ εἰκάσαι, τῷ ἐν Θερμοπύλαις (ἐκείνοι τε γὰρ τῇ ἀτραπῇ περιελθόντων τῶν Περσῶν διεφθάρησαν, οὗτοί τε ἀμφίβολοι ἤδη ὄντες οὐκέτι ἀντίχον). Jowett translates: "For as they perished, when the Persians found a way round by the path, so now the besieged garrison were attacked on both sides and no longer resisted." And Rutherford praises the translator for having seen "the absurdity of the ordinary pointing of this sentence." To me the translation seems impossible. Clearly, the point of the comparison is that in both cases a way round by a path was found. The parenthesis, therefore, must end with οὗτοί τε. But would it perhaps be better, not to strike out τῶν Περσῶν altogether with Stahl, but to regard τ. Περσῶν as a gloss, which has taken the place of τῶν πολεμίων?

40, 2 ἀπιστοῦντές τε μὴ εἶναι τοὺς παραδόντας τοῖς τεθνεώσιν ὁμοίους. Is it possible that Thuc. wrote ἀπιστοῦντας and not ἀπιστοῦντές τε, or Dobree and Madvig's ἡπίστανται τε? The Greeks generally did not think that in all circumstances the soldier who surrendered was inferior to the soldier who preferred to perish; and the heartless Athenian ally addressed to the prisoner a sort of argumentum ad hominem. The words should rather give the reason why the Lacedaemonians made a point of dying arms in hand.

A. M. Cook.

AD EURIPIDIS IPH. TAUR., vv. 1351-3.

De loco vexato necdum emendato Eurip. I. T. 1351-3 pauca quaedam habeo quae referam nova. Mihi enim versum 1352 data opera consideranti omnesque quae in manibus erant eruditorum coniecturas deliberanti ac versibus qui sequuntur diligenter animum advertenti remedium tandem sese obtulit illud, ut mutato versuum 1352-3 ordine lectionem sic constituerem:

οἱ δὲ κλίμακας
πόντῳ διδόντες τῇ ξένῃ καθίσταν
σπουδῇ τ' ἐσῆγον διὰ χερῶν πρυμνήσια.

Nam versum 1352 haud temere textu qui dicitur movendum esse lucide docent mea quidem sententia verba *εἰχόμεσθα τῆς ξένης πρυμνήσιων τε* (1355-6). Sed hanc sententiam ut integram explicem necesse totam scenam qualem auditori ob oculos ponere voluerit nuntius quoad possim enarrem. Vidit enim navem iam remis rite instructam remigesque ad laborem paratos (1346-8) ac iuvenes Orestem Pylademque ad puppim stantes (1348-9), dum nautae partim contis proram retinent, partim ancoram tollunt, partim scalam in usum Iphigeniae—nam quid adolescentibus agilibus cum tali ad navem praesertim *πεντηκόντορον* escendendam auxilio?—demittunt atque per festinationem *πρυμνήσια* iam iam soluturi sunt (1352-3). Quae conspicati Tauri statim decurrunt et non solum Iphigeniae sed etiam *πρυμνησίους* illis manus iniiciunt (1354-6). Tota iam pictura summatim enucleata restat ut de emendationibus singulis rationem quam brevissime reddam. Conieci igitur confuso ordine versuum 1352-3 verbum *διδόντες* (quam emendationem iam saepius temptatam omnibus notum) in formam *δὲ δόντες* mutatum esse et in versu 1352 participium *σπεύδοντες* coniunctione per ordinis mutationem otiosa facta ex terminationis similitudine illius *διδόντες* praveque intellectis litteris ΤΕΣ (*σπουδῇ ΤΕΣ*) ortum esse. Accedit quod hunc in modum constitutis versibus et collocationis verborum eius quae vulgo chiasmus appellatur pulcherrimum habemus exemplum, hoc est: (*α*) *κόντοις—πρῶραν εἶχον*, (*β*) *οἱ δ' ἐπωτίδων ἄγκυραν ἐξανήπτον*, (*β*) *οἱ δὲ κλίμακας—καθίεσαν*, (*α*) *ἐσθῆγον—πρυμνήσια*; et verba *τῇ ξένη* (qua de probabili emendatione codicum verborum *τὴν ξένην* iam obiter dixi neque est cur longius disseram) et *πρυμνήσια* in versibus qui sequuntur *τῆς ξένης πρυμνησίων τε* (1355-6) aptissime repetuntur.

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